

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS

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## BAPTISM OF THE HOLY GHOST.

Circular Letter of the Upper Canada Baptist Association.

### BELOVED BRETHREN,

Anxious for your increase in knowledge, and to be instrumental in advancing the Kingdom of our Lord the Messiah, we have chosen as the subject of this our Epistle, "the Baptism of the Holy Ghost." In making this choice at the present time, the following reasons have guided our pen.

1. That though this point has been often mentioned, we think seldom clearly explained; and for want of a right idea of it, the glory of the Gospel lessened.

2. It has, almost universally, been so blended with the work of regeneration and sanctification, that is commonly called the inward baptism, and the only necessary preparative for heaven; whereas, it was never inculcated in this light in the Gospel, and we think ought not to be considered as constituting any part of the office work of the Divine Spirit, in renewing the heart.

3. That haply we may be of use to some of our respected friends, by shewing them that though they may be regenerated, and enjoy the highest consolation in the sweet incomes of the holy Comforter, and the most sensible communion with Christ; yet, as all this does not constitute the Baptism of the Holy Spirit, nor is designed by it in the sacred Scriptures; it follows of consequence, that rejecting water Baptism, they have no Baptism whatever, and ought cheerfully to submit to that prescribed in the example of Jesus Christ.

4. It being extremely absurd to hold one point of the Christian religion under the denomination of another, especially when there is no well founded evidence of its present existence.

To render this subject plain, and the truth of it familiar, we call your attention to the following considerations.—

The term *Baptism of the Holy Ghost*; is only to be found in the New Testament, and was first taught by the harbinger of Jesus Christ; Matt. iii. 2. "He shall baptize you with the Holy Ghost and with fire;" confining it wholly to the office work of the Saviour, in executing the trust committed to him by the Father; and so in Acts. ii. 38. "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear," which evinced the power of Christ, and confirmed the divine mission of John.

The subject itself is the fulfilment of prophecy and the accomplishment of the promise made by Jesus Christ to his disciples, Joel, ii. 28, and recorded Acts, ii. from the 26th to the 29th verse; "And it shall come to pass in the last days," saith God, "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy," &c. &c. also in Luke, xvi. 49. "And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endowed with power from on high;" which promise is again mentioned by Luke, in Acts, i. 4, 5, as the ground on which the apostles went to Jerusalem, and there in holy concert joined in prayer and supplication for the accomplishment of such qualifying aid, to promulgate the knowledge of their exalted Redeemer.

The nature of this baptism, most clearly evinces it to be distinct, and materially different from that of regeneration.—The one a still small voice, saying, "This is the way;" the other, that of a rushing mighty wind; "One invisible;" "A white stone, and a new name given, which no man knew save he that had received it;" the other, to be seen: "Cloven tongues of fire sat on them." One internal, filling the heart with consolation, joy, and pleasure; the other external; "The whole house where they were sitting."

This renders the term Baptism proper, because they were immersed in the fountain of the Spirit, and thereby made partakers of such extraordinary and miraculous influence, as in regeneration and conversion were never promised.

The design of this Baptism, is another important argument in favor of this idea. To qualify otherwise ignorant and unlearned men, to cope with all the greatness of this world, and to meet the wisdom of men, in all their formidable attacks, putting them to silence.—To establish the greatest doctrine in the councils of Heaven or among men, God and man dwelling in one Christ; and that Jesus of Nazareth, crucified by the envious and treacherous Jews, was he; and tho' the Master was exalted, the disciple could effect, in his name, visible evidence of his Godhead, and by signs and miracles, as well as Scripture prophecy, prove him to be the Messiah promised to the fathers.

To establish the Gospel dispensation, by the instrumentality of a few illiterate persons, raised up in the land of Judea, (who declared that the whole economy made known to the ancient fathers, the costly grandeur of the temple and the expense of its worship, was fulfilled, and all its glory exceeded, in him who expired on the accursed tree,) needed the power of Omnipotence, to make its way against the formidable force raised in opposition. Another reason was to assure the apostles, primitive Christians, and all subsequent believers, that Jesus Christ was the Son of God, and only Saviour of Jews and Gentiles. For which reason, the Holy Ghost, in his miraculous gifts of speaking with divers tongues, fell on the Gentiles in a visible form, as upon the apostles on the day of Pentecost, Acts, xi. 15, 16. "The Holy Ghost fell on them, as on us at the beginning; which extraordinary gifts served to confirm Peter that he was doing right, in harkening to the vision he had seen; and to satisfy the Church of the divine right of all nations in common to partake of salvation by the cross of Jesus Christ.

The subjects of this Baptism differ essentially from those of regeneration. The work of grace is upon the hearts of the unregenerated, bringing them from a state of moral death to life, from darkness to light, & from the power of sin, and service of Satan, to the liberty of the Gospel, and the enjoyment of fellowship with God. Whereas, the baptism of the Holy Ghost was upon the apostles; who having experienced the work of grace upon their souls, and thereby been made partakers of all that is peculiar to regeneration, could not be regenerated by the descent of the sacred Spirit, which being a work only once in the divine life, could not be effected again. As an assurance of this fact, they are declared to have, "their names written in heaven, and Jesus Christ had manifested the Father to them," John, xvii. 6, and verse 8th, "That they had known surely Christ came from God, and had believed on the Son of God," "Flesh and blood had not revealed it unto them, but the Father in heaven." They are called by every near and dear appellation that could express the love of God to them. And as for Cornelius, he had intercourse with God, and was acquainted with the power of renewing grace, as the cause of sending for Peter. As for the twelve on whom Paul laid his hands, none can doubt of their previous interest in Christ; for they are said to have believed. To render this point more clear:

not only regeneration is not the Baptism of the Holy Ghost, nor yet the receiving of the sacred Spirit: this is most clearly manifested in the case of the disciples, who, after the resurrection of Christ, were visited by him, and he breathed on them and they received the Holy Ghost, John, xx. 22, no doubt as much, if not more than believers in common; and yet, notwithstanding, they are ordered to tarry at Jerusalem until Baptized of the sacred Spirit. All which join to show, that whatever any Christian may have gained in the experiences of grace, he has no right to the term, "Baptized by the Spirit," unless such a person professing this miraculous attainment, (for no other is called the Baptism of the Holy Ghost,) prove it by signs and wonders, as did the primitive Christians.

The effects which followed this Baptism. Casting out devils: Paul dispossessed the damsel that had a spirit of divination, commanding the spirit in the name of Jesus Christ, to come out of her, and it did; and also of others, by the power and in the name of Christ.—Speaking with new tongues; not such as all others were ignorant of, but such as they had never learned or understood before.—Taking up serpents without injury: so Paul had a viper fasten on his hand, which

he shook off, and to the amazement of the beholders, received no harm: but their united testimony that he was more than mortal.—Drinking deadly poison, without hurt.—Laying hands on the sick, and they recovered. The father of Paulus was healed of a fever and the bloody flux; the lame man from his mother's womb made whole; and the shadow of Peter effected the cure of many, Acts, vi. 15, 16. Others were healed by handkerchiefs and aprons taken from the body of Paul, Acts, xix. 12, all of which was then necessary for the Gospel, and the establishment of Christianity in the world.

Here it is proper to remove some apparent difficulties, which are a mean of puzzling the minds of many. First, What Baptism does the Apostle denominate "one Baptism?" We answer, The instituted appointment of Jesus Christ, which he authorized after his resurrection, which remains a standing ordinance in the church, and which Peter, when filled with the Holy Ghost, enjoined on Cornelius and the rest of the believing Gentiles, even after they were baptized with the Holy Spirit; though the Baptism of the Spirit was never an effectual prerequisite to water Baptism; but a striking evidence to the Jews of the salvation of the Gentiles and confirmation of the existence of grace in the heart; as only such were the subjects of his miraculous operations.

The next we meet is in 1 Corinthians, xii. 13. "For by one Spirit are we all baptized into one body, whether Jews or Gentiles, and have been all made to drink into one Spirit." By attending to the chapter, you will at once perceive that the scope of it is upon the extraordinary work of the Spirit, and indeed miracles are named in verse 10, and divers tongues, which, as we have shown were given to the Gentiles as well as the Jews. The former stood now, under the Gospel dispensation, on an equal ground with the latter, and had come into the fellowship of the saints by the same miraculous evidence from heaven; and to us there seems no absurdity in saying that the same spirit influences all nations to yield an obedience to the instituted appointments of Jesus Christ, and so come into the union of the body of the Church. As for sundry other Scriptures, such as Rom. vi. 3, 4. Col. ii. 12. 1 Peter, iii. 21. Gal. iii. 27, they have an evident relation to water Baptism, are no way connected with, nor yet refer to, the work of grace in the heart.

The narrow limits of a letter call us to a close. We must therefore leave you to gather further from the few inferences deducible from the whole.

1. That though regeneration and sanctification be essential to the Character of a Christian; yet neither of them constitute the Baptism of the Holy Ghost.

2. However much you may enjoy of the Spirit, as the Spirit of life, light, and love; you have no Scripture grounds to call this inward Baptism, and so the one Baptism, and thereby live in the neglect of the appointments of Jesus Christ.

3. That as the Baptism of the Holy Ghost was given for the confirmation of the Gospel dispensation, it has effected its design; the sacred prophecy is fulfilled, and it has ceased.

4. That as this extraordinary work, and no other, is known in the Gospel as the Baptism of the Holy Ghost, and that took place after faith in Christ, or regeneration; we have no right to call regeneration Baptism.

5. Though we are the hopeful subjects of divine grace, and live in the smiles of heaven; it is both our duty and privilege to submit to the appointment of Jesus Christ, as laid down in his word.

And now, dear Brethren, you may perceive, that our intention is not to deny any of the blessed operations of the holy Dove upon the human mind: but to distinguish between truth and error. While we write these things to you, we hope that God may give you, and us, more of his Spirit, that we may live unto him, who has died for us. And as churches, we would exhort you to live in the Spirit, and grieve not the Holy Spirit of God, whereby we are sealed until the day of redemption. In the mean time, pray for us, that as instrumental of your joy, you and we may honour our profession by holy living, in the smiles of God's gracious Spirit.

For the Christian Secretary.

Tracts were among the most important means of effecting the French revolution. Without them, the common people would have been entirely ignorant of the principles, and plans of the leaders of that dreadful political event. Even multitudes in the higher ranks of society, whose influence was exerted in forward-

ing its progress, received their first knowledge of the approaching storm, and their first desires to aid its devastations, through the medium of these, apparently, trifling publications.

The youth into whose hands is placed some vile pamphlet, containing principles which he could not hear uttered without horror; though he is aware of its immoral character, cannot, will not, resist the secret impulse which he feels to read them. He proceeds. His attention becomes fixed. He continues on to the end, and if the subtle poison it contains is not then insinuated into his mind, he may impute his deliverance to the restraining grace of God.

The same fascinating influence characterizes religious Tracts. Their humble dress cannot conceal it. Their unpretending character cannot restrain it. Their very diminutiveness renders them attracting; and the first thought associated with the possession of one is, It can soon be read. The first sentence conveys a desire to read. Its first page captivates the mind, and its closing paragraph completes its triumph. The subject cannot suddenly be shaken from the mind, and the reader will often feel its influence in after life. Sometimes, and indeed often, it has fastened on the heart with such unyielding power, that he who opened it merely to satisfy his curiosity, is compelled to fly to Christ to save his soul. But why is this? An evangelical Tract speaks of Christ, and presents him in some of his loveliest forms. It shews him to the sinner in a gracious reality, visiting the world in mercy, and in his own day emancipating his fellow men from the chains of sin and death. In such instances, it instrumentally opens his ears, and makes him hear the Saviour say, "Turn ye, turn ye, for why will ye die."

How easy it is for every Christian, indirectly, to preach the gospel to a dying world through the medium of Tracts!—How possible that they may, by putting a religious Tract into the hands of all their sinful acquaintance, become the instrument of salvation to some!

If we were destitute of every other argument in favour of the extensive circulation of religious Tracts, is not this sufficient to arouse the slumbering energies of the Christian world, that, error and infidelity are extensively propagated in our country in the form of Tracts, and other cheap publications, like the seed sown by the enemy while men slept. They are polluting our moral atmosphere. They are poisoning the minds of our youth. They are leading our children down to the chambers of death. Their influence must be counteracted by Tracts and publications, as cheap as those of an infidel stamp; or before we are aware, a moral revolution, pregnant with human evils, and more dreadful than the bloody fate of France, will devastate our land. A friend to religious Tracts and of sinners.

For the Christian Secretary.

Extract of a Letter addressed to a Minister, who had asked the question, "Should I do right in leaving my people?"

Dear Brother,

I have read your last epistle with no ordinary feelings. You propose a weighty question. To answer it correctly, I must look at three things. 1. Your circumstances and prospects as a Minister of the Gospel. 2. The condition of your people. 3. The word of God.

1st. I look at your circumstances, &c. You have a large family: your children must be fed, clothed, and educated. To do your duty to them, funds are necessary. You say you are destitute of property, and the support afforded by your people is quite stinted. The consequences are, you have little time for study, private meditation and prayer; you cannot visit the members of your flock so frequently as you desire, and as their spiritual necessities demand; you are not so comfortable in your public religious exercises as formerly; and that serious and interesting attention, which once marked your worshipping assemblies, is wanting.—This is indeed a sad picture, but I see no prospect of the shades' brightening. I think it does not require the ken of a prophet's eye to predict the issue, if things continue to move in this channel. But I will not predict. Let me state facts. A. B. settled in N—, some twenty, or five and twenty years since. He was then direct from an excellent seminary. His piety was ardent, his mind vigorous, his zeal pure and burning, his labours incessant and successful. Every thing went on pleasantly for a while. At that time, it was not customary in our denomination, to contribute very liberally to the support of the ministry. Our friend soon found it necessary to devote

some part of his time to manual labor, for the support of his increasing family.—This pleased his people; and they gradually lessened their contributions for his maintenance. Of course, A. B. paid increasing attention to his secular concerns, spent less time in his study and closet, became more sparing in visits, and less acceptable in his public improvements. Neither of the parties, however, apprehended any very serious consequences. I will not spend time to trace the progress of their affairs at full length; but will present you a view of their present circumstances. A. B. has not acquired property to any considerable amount; for he has all along laboured in the service of his Master as much as practicable without injuring his family. He now feels that he is becoming an old man. As a preacher he is not very acceptable. His people wish he would ask a dismission. Our assembly, say they, is not so large as formerly, and we fear matters will grow worse and worse, till we have a more interesting preacher. A. B. does not ask a dismission, and probably never will, as no church, which is able and willing to support a minister, would choose him for their pastor. His situation is certainly very trying. But other men of his age are very acceptable preachers, and would be cordially received by any of our churches. You will say, A. B. did not pursue the best course; and I add, "Take heed to thyself."

2d. I look at the condition of your people.—Your congregation is made up of fifty families. The heads of these families are members of the Church and Society. The Church, irrespective of the Society, might raise three hundred dollars a year for your support. Without doubt, this might be very easily done. By the last Minutes of the S— Association, I perceive you have upwards of a hundred members. Of these, some could pay ten, others fifteen, and some few, twenty dollars each. And every female who obtains her livelihood by the labour of her hands, ought to consider it her privilege, if favoured with usual health, to contribute a dollar yearly, besides her accustomed mite to the Female Charitable Society. In view of all this, will your friends plead inability?

3d. I turn to the word of God.—In the 9th chapter of Luke, Christ gives directions to his twelve disciples: "He sent them to preach the kingdom of God, and to heal the sick. And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece." In the 10th chapter we find similar directions given to the seventy. "In the same house remain eating and drinking such things as they give; for the labourer is worthy of his hire."—verse 7. This explains the reason why they are to provide nothing for their journey. "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the dust of your city which cleaveth on us, we do wipe off against you," verses 10 & 11.

I would ask, is a Minister received by those who withhold food and drink from him and his family? And can they subsist, if denied these common comforts of life? And if they are not properly received, is not the path of duty plainly marked out before them, by the Head of the Church?

With the views and feelings of the Apostles, you cannot turn your attention from the ministry, and enter the field, or the work shop, to support your family. "It is not reason that we should leave the word of God, and serve tables; but we will give ourselves continually to prayer, and to the ministry of the word." Acts vi. 2, 4.

There may be some exceptions to a general rule, and in that case our judgment must be the guide. Paul at one time made tents. In some cases, we shall need much wisdom from above to direct us.

The Scriptures exhibit another method of supporting Ministers, in certain fields which do not yield a supply of their wants. When Paul first preached at Thessalonica, another church in Macedonia supported him. See Epistle to Philippians, iv. 16.

If you consider the place where you are now located, as Missionary ground, it is the duty of those friends of Christ, who have the ability, to supply your wants while you occupy the field; but if they to whom you preach the word, are negligent in performing a duty plainly pointed out in the Scriptures, they ought to be told plainly, affectionately, and faithfully, what is their fault; and if they will not reform, you must "Go your ways, &c."



Sec. Notwithstanding, if you have been faithful, let them be assured that the "Kingdom of God has come nigh unto them," and they will know, sooner or later, that "a prophet hath been among them."

Thus, my dear Brother, I have given you the best advice I am able. Ponder, I beseech you, the path of your feet, and do nothing rashly. Be careful you do not get a spirit of hardness. Observe the movements of Providence. Be much in prayer to Almighty God. You may avail yourself of the counsel of your Brethren, but still you must act for yourself. A Minister, who studies the book of Providence with care; and at the same time lives near to God, is in no great danger of erring. Should all around him condemn his conduct, still he may be right.

"He hears a voice they cannot hear."

Yours in the kingdom and patience of Christ,

OMICRON.

MR. EDITOR,

If you please, you may give the following a place in your valuable paper:—

A Sabbath School was commenced in the Meeting House of the Baptist Society in Stamford, on Lord's day, April 22d, 1827; and discontinued on Lord's day, Nov. 25th, of the same year. Two hours on each Lord's day during this intermediate space, were appropriated to the exercises of the school; one in the morning previous to divine service, and one during the interval of worship. The school was uniformly opened in the morning by prayer, and closed in the afternoon by a short address from the superintendent. The hours appropriated were occupied in reading, spelling, and recitation. The number of the pupils amounted to about eighty-five, forty of whom have recited lessons. The recitations were generally Scripture without comment, though some hymns and spiritual songs were recited; and all were recited with fluency and readiness, and with that seriousness of countenance, and decency of conduct which was highly becoming, and peculiarly gratifying; and often did we indulge a hope which we still cherish, that the precious truths by them thus recited, did in some measure affect the heart. With respect to the number of verses recited, we think it probable that many of your readers have seldom known a parallel, especially when it is recollected that about forty only recited at all, and most of them were under the necessity of labouring daily through the week at manual labour. But such was the ambition and perseverance of the youthful bosom, that more than eight hundred verses were recited on several occasions, committed to memory from one Lord's day to another; and on two succeeding Sabbaths, more than eleven hundred verses were recited on each occasion, as the labour of one week. Several of the pupils recited individually, from one, to two hundred on a Lord's day; and in a few instances exceeded the last number mentioned. From the commencement of the school to the close, being about seven months, three of our pupils recited individually near fifteen hundred verses; one near two thousand; one rising two thousand; and one, more than three thousand; making in all recited by six small children, eleven thousand and five hundred verses. Another instance we wish to particularize, of a child of five years old, who recited in the short space of fifteen weeks, almost three hundred verses, with a promptness and readiness not to be expected. The whole number of verses recited during the school were sixteen thousand, five hundred and fifty-two; and about two hundred chapters of Holy Scriptures were read.

The above, Sir, is a correct statement; and as such is respectfully submitted to your discretion for publication.

Superintendent of the School.

#### REVIVAL IN LYME, CT.

MR. EDITOR,

Agreeably to your request a few weeks since, I will now give you some account of the work of the Lord in this place. In the course of last winter, there was an unusual attention to meetings, and some appearance of seriousness manifested in a neighborhood near Brockway's Ferry; about three miles from the Meeting House where the 2d Baptist Church in this town usually meet. In consequence of this attention, and by a request of the people in that place, the Church agreed, after I came here last Spring, that I should preach there one third of the time for the year ensuing. That unusual seriousness of mind, which had been manifested the winter past, seemed at this time to have principally subsided: and we were led to think that all those favourable impressions were wearing gradually away, till to our great joy, about the middle of June, the Lord again renewed his work, and brought a goodly number as we trust, not only to be concerned, but truly to repent for their sins, and believe on the Lord Jesus Christ. From this place, the work spread into the neighborhood near the Meeting House, and some instances of conversion were realized in almost every part of the Society: and for a season, the work put on a very powerful appearance. The groans and sighs of

the awakened, the rejoicings of those brought into the liberty of the gospel, the returning of backsliders, and the fellowship of saints, were among the tokens of the Divine presence. About thirty are hopeful subjects of this work. I have baptized nineteen since the work began, who have united with this Church. Three of these belong to Hadlyme, where also the Lord has granted a refreshing from his presence. In Hadlyme, Elder Simeon Shaler has also baptized three, and Elder Oliver Wilson eight more, which makes thirty that have united with this Church since the revival.

Yours, &c.

TUBAL WAKEFIELD.

#### HIGH CHURCH, AND LOW CHURCH.

The succeeding statement of Rev. Mr. M'Ilvaine's religious opinions, appears to have been elicited by the following circumstance:

An Episcopal Congregation in Rochester, N. York, had proposed to settle him in the pastoral office with them. This fact coming to the knowledge of Rev. Henry U. Onderdonk, then of Brooklyn, L. I. now Assistant Bishop of the Episcopal Church in Pennsylvania, he wrote a letter to a Mr. Andrews, one of the Committee of the congregation at Rochester, cautioning them against Mr. M'Ilvaine, on the ground that he was "one of the most decided of the low, or rather half churchmen, and a great opponent of Bishop Hobart." Far be it from us to interfere with the claims of these disputants, any farther than to avail ourselves of the materials which the Rev. Mr. M'Ilvaine has so fairly presented us, to lay before our readers the real grounds of distinction between the High and the Low Episcopal Church. And we are urged to do this from the belief, that Rev. Mr. M'Ilvaine has in the following letters to Mr. Onderdonk, furnished us with a very correct and lucid statement of the real grounds of difference, which exist among the members of that communion.

It will be seen by Mr. M'Ilvaine's statement, that he, and his brethren of the Low Church, are in favour of the meetings of private Christians for prayer, and mutual edification. And that he believes with Presbyterians, Methodists, Congregationalists and Baptists, that revivals of religion are the work of God's Spirit, and a blessing of incalculable magnitude to the world. And we are happy to know, that very many of the Ministers of the Protestant Episcopal Church in this country, as well as lay members of this church, are the zealous promoters of these things.

The excellent character of Mr. M'Ilvaine, as a Christian divine, is so well known to many of our readers, that it would be unnecessary for us to say, that he deservedly ranks among the most enlightened, zealous, and useful Ministers of the Gospel, with which the Christian Church in this country is blessed.

Extract from Rev. Mr. M'Ilvaine, in answer to the Rev. Henry U. Onderdonk, D. D.

The Letter above alluded to of Mr. Onderdonk, contains the following charges against Mr. M'Ilvaine:

"1st. That Mr. M. is one of the most decided of low churchmen."

2d. That low churchmen would more properly be called half-churchmen, and consequently, that Mr. M. is but a half-churchman."

3d. That he is a great opponent of Bishop Hobart."

4th. That he is a zealous promoter of schemes that would blend Episcopalians with Presbyterians."

"Let us now investigate the first of these allegations. Is it true that Mr. M'Ilvaine is one of the most decided of low churchmen? No answer can be given till we fix the meaning of a name so little understood, and so vaguely applied, as that of low churchman. The name of high church was first applied to those of the church of England, who, in consequence of refusing to acknowledge the right of William III. to the crown, were called non-jurors.—They were called high churchmen, (says Mosheim,) "on account of the high notions they entertained of the dignity and power of the church, and the extent they gave to its prerogatives and jurisdiction. Those on the other hand, who disapproved of the schism, (of the high churchmen), who distinguished themselves by their charity and moderation towards dissenters, and were less ardent in extending the limits of ecclesiastical authority, were denominated low churchmen." The low churchmen of those days were such as Tillotson, Moore, Patrick, Kidder, and Cumberland; "names that will always shine among the brightest ornaments of the Church of England." If Mr. M. is accused of low churchmanship, in either of the particulars in which they merited the charge, he may "count it all joy" that he has fallen into such admirable company.

But so loosely are the terms in question, at present employed, that, without a specification of particular opinions, it is impossible to come at the truth of the allegation we are considering."

After stating his adherence to the forms of the church, Mr. M'Ilvaine proceeds,

"Is it characteristic of a low churchman, that he does not believe in the exclusive divine right of Episcopacy; that he does not deny the validity of all ordinations which have not been performed by a bishop; that he cannot consider all those Christian brethren, who do not receive the sacraments from ministers Episcopally ordained, as destitute of the sacraments of the gospel, and that he finds it neither in the Bible, the doctrines of the church, nor in his own heart, to give up all his brethren, who are not partakers of ordinations Episcopally administered, to nothing more comforting nor scriptural than, what are called by some regarded as high churchmen, 'uncovenanted mercies of God!'" If so, then Mr. M. is very free to own that in all these particulars, he "is one of the most decided of low churchmen."

But there is any reason to be timid of such an acknowledgment, while our church, by saying not a syllable upon either of these points in her Liturgy, Catechism, Articles or Homilies, has given ample room for difference of opinion? As for the exclusive divine right of Episcopacy, Mr. M. has never cared to conceal that he does not believe it; and why should he care to conceal his opinion, when on the testimony of such historians as Warner and Mosheim, "Archbishop Bancroft was the first man in the Church of England, who preached up the divine right of Episcopacy;" when Bishop Stillingfleet has not scrupled to call the *ius divinum* "a novel pretence;" when such men as Cranmer, Jewel, Hooker, Whitgift, Hall, Usher, Burnet, Tillotson, Wake, Pretiman, and a "cloud of witnesses" besides, have expressed opinions directly at variance with the notion of exclusive divine right; and finally, when in a pamphlet published some years ago by Bishop White, (and of which, in 1820, he said in his "Memoirs," that "there did not appear to his mind any cause to retract the leading sentiments of that performance,") we meet the following paragraph:

"Now if even those who hold Episcopacy to be of divine right, conceive the obligation to it not to be binding, when that idea would be destructive of public worship; much more must they think so, who indeed venerate and prefer that form as the most ancient and eligible, but without any idea of divine right in the case. This the author believes to be the sentiment of the great body of Episcopalians in America; in which respect they have in their favour unquestionably the sense of the Church of England; and, as he believes, the opinions of her most distinguished prelates for piety, virtue and abilities."

As to the validity of the orders, ministry and sacraments, of all churches destitute of Episcopal organization, Mr. M. ought surely to have no hesitation in owning that he is neither able nor disposed to deny it, when, besides the inferences which may be drawn from what has just been mentioned, such a man as Bishop Hall asserts, that "all (in his day) professed to believe the mode of constituting the external ministry, not to be an essential of the Church;" when such a man as Archbishop Usher writes, "for the testifying of my communion with these churches, (non-episcopal churches on the continent) which I do love and honour as true members of the church universal, I do profess that with like affection, I should receive the blessed sacrament at the hands of the Dutch ministers, were I in Holland, as I should do at the hands of the French ministers, if I were in Charenton;" and especially, when an Archbishop of Canterbury, and such an one as Wake, is remembered to have written as follows: "The reformed churches, tho' differing in some things from the English, I freely embrace. I could wish indeed that a well moderated Episcopal government, freed from all unjust domination, such as obtain among us, and if I have any skill in such subjects, was received in the church from the very age of the Apostles, had been retained by them all. Nor do I despair, though I should not see it restored, that posterity will. In the mean time far be it, that on account of such a defect, (for so, without uncharitableness, it may be called,) I should be of such an iron heart as to think that any of them should be cut off from the communion of the church; or with certain furious writers among us, should pronounce that they have no true and valid sacraments, and so are scarcely Christians."

As to the consent of all who are not favoured with Episcopal ordinations, "to the uncovenanted mercies of God," Mr. M. knows no such mercies; believes in no such mercies; he can find nothing in the Bible about any mercy for sinners, but that which the blood of the everlasting covenant has purchased, and which God hath promised but to members of the covenant of grace. Should he offer his Christian brethren of other churches no better consolation than "uncovenanted mercy," he would think it equivalent to an opinion that their souls are utterly destitute of hope. But, blessed be God, he is not obliged to regard them as in a condition so miserable. With all his heart, he can carry to them, as beloved brethren in Christ, the overflowing "cup of blessing;" and can say to "all that love the Lord Jesus in sincerity," of whatever name or form, "He that believeth in the Son hath everlasting life," and "there is no condemnation to them that are in

Christ Jesus, who walk not after the flesh but after the Spirit."

Again: Is it characteristic of a low churchman, that he can unite and mingle with his brethren of other churches in the promotion of those schemes for the extension of the knowledge of "the truth as it is in Jesus," which involve no doctrines but what is common to all Christians? If so, then Mr. M. is very ready to own what he has always publicly manifested, that he is indeed a low churchman. He not only can mingle with his brethren of other denominations, on ground common to all, and independent of the peculiarities of any, in the promotion of such a cause, (for example) as that of the circulation of the scriptures; but he does mingle with them, takes great pleasure, finds his heart cheered, his zeal animated, his faith strengthened, his love to God and man enlarged by such mingling. While he would not be considered as wishing to insinuate a solitary thought derogatory to the piety, zeal, conscientiousness of those among his brethren of the Episcopal Church, who, with regard to such things, or those before or hereafter to be mentioned, are diverse in their views, feelings, or practice from himself; while he can cordially allow to them the same freedom of opinion and action, that he thinks they should concede to him, and the large body of Episcopalians who concur with him; he is free to avow the belief that, the better the true interests of the Episcopal Church are understood, the more her members will be found in the promotion of such schemes of usefulness as those under consideration; and that the further the gospel prevails, the more cordially, affectionately and universally, will all that breathe the spirit and hold the grand essential doctrines of the cross of Christ, be seen breaking down "the middle wall of partition between them;" not forgetting, or lightly esteeming their peculiarities, but consenting that they shall not prevent "the unity of the spirit in the bond of peace," and cordially associating on that broad and lovely territory of faith and holiness, the chief wealth and glory of all, in spreading far and wide "the excellency of the knowledge of Christ Jesus their Lord."

To be continued.

#### FOR THE CHRISTIAN SECRETARY.

MR. EDITOR,

I have perused with attention your remarks of last week, on the opposition of the High Church, or the Episcopal Church in this State, to revivals of religion; and thought you had traced their opposition to revivals, to its true source. I mean its true source, so far as their argument against them is concerned. And I was gratified that you omitted to comment further on the subject, or even to suggest that perhaps their real objection lay in hostility of heart to the truth. You very properly left every one at liberty to judge for himself in this matter, and to make his own comments. But since reading your strictures, I have availed myself of the numbers of the "Episcopal Watchman," and have read for myself.

I shall forbear at this time to say any thing respecting the Letters, in opposition to revivals. For, far as the writer of them is from the truth, he is distanced almost immeasurably by the Editor, in his review of Bishop Hobart's Sermon at the ordination of Rev. H. U. Onderdonk, in the last number of the Watchman.

When I came to the following sentence, I could scarcely believe my own eyes. I read it once, and again. I looked at the heading of the paper, to see if I had not been mistaken, and had taken up some one of the professedly infidel productions of the day. But to my extreme regret, I had the painful assurance that the sentiments I am now about to quote, were the sentiments of the Watchman, and of course of the Bishop of the Diocese of Connecticut, and of a portion at least, of his Presbyters.

Had I seen this sentiment and language, ascribed to the Episcopal Church of this State, by others, I should have considered it a foul aspersion of its Christian character; but when any church or community solemnly avows its own opinions, we are left no alternative, but to understand them as telling us the truth in regard to their belief.

The sentiment is as follows: "Against this error (Revivals of Religion,) we have taken up arms—and we are solemnly resolved never to lay them down, until their ravages shall cease, or our right hands forget their cunning. They, (Revivals) are the work of the evil one. To spare, or countenance them, were treason against our own souls, and against high heaven."

Charity would hope that this language was dictated by a want of knowledge, rather than by light in the understanding, and malice in the heart. And what Christian but will, on reading it, adopt the prayer of the Saviour, "Father forgive them, they know not what they do." "Alas, why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take council together against the Lord, and against his anointed, saying: Let us break his bands asunder, and cast away his cords from us?—He that sitteth in the heavens shall laugh—the Lord shall have them in derision." O how

vain and futile are the attempts of impotent man, whose breath is in his nostrils, in this contest which is proposed with the infinite Jehovah. "Woe to him that striketh with his maker." Is it possible, that while the tens of thousands of Israel are praying with the prophet, "O Lord, revive thy work," that there are those who call themselves by the Christian name, and profess an attachment to an orthodox creed, and yet can entertain the spirit, and express themselves in the manner, which the Episcopal Watchman has here done? Had it been a professed enemy, I could have borne it—I should have expected it. But these wounds are inflicted in the house of professed friends. Had this writer said, (as Beecher and Nettleton have done,) that disorders sometimes took place in times of religious excitement, and that the friends of truth were bound to do all in their power to correct these disorders, lest the way of truth should be evil spoken of; I should have heartily concurred with him.—Had he said that there was great danger of mistaking animal feeling, for the influence of the Spirit of God, and hence inculcated the very obvious duty of self-examination, watchfulness and prayer, I should have considered him a friend to the truth. But what are we to think of those who, in opposition to the Bible, both of the Old and New Testaments; the experience of the church in all ages, and the concurrent testimony of the whole Evangelical Christian Church, in all her departments—I say, what are we to think of those, who in opposition to all this mass of evidence, denounce Revivals of Religion as the work of the evil one, and talk about extirpating them from the face of the earth? If this "Watchman," would take it kindly, I would admonish him to let this subject "alone, lest haply, he be found fighting against God." It is a consolation to the humble Christian, that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His."—And that "the wind" of the Spirit will continue to "blow where it listeth," and multitudes will hear and rejoice in the sound thereof. And though many may despise the work of God, and wonder at it, and perish at last, notwithstanding the work of moral transformation that God is thus carrying forward in these days, yet the Holy Spirit will continue to glorify the Son of God, by taking of his, and manifesting it unto the children of men agreeably to his promise. And the Church has authority from her Head, to look for more marvellous displays of this influence of the Spirit, as the millennial day is drawing near.

Subsequent to the day of Pentecost, 500 were converted under the preaching of the Apostles, in one day. But the Church is now warranted in looking forward in confident hope, to the period as near at hand, when so rapid will be the accessions, not to nominal Christianity merely, but to the love and acknowledgement of the truth as it is in Jesus, that it may be said, that a nation is "born in a day."

My prayer is, that all Zion's "Watchmen," may be plentifully endowed with a spirit suited to their station; and I hope this one on this Episcopal wall, will pardon me for this watch word, for it is not from an enemy, but a

FRIEND.

It gives us pleasure to insert the following extracts from the Philadelphia Recorder of the last week, on the subject of revivals.—This paper speaks the sentiments of the Evangelical part of the Episcopal Church in regard to this subject.

The following sentiments upon the subject of revivals, are so true, so scriptural, and expressed with such force of language, that we recommend them to the attentive consideration of our readers.—Ed. Rec.

"Revivals of religion are alone adequate to the moral reformation of the world. All other means—science, legislation, philosophy, eloquence and argument, have been relied on in vain. The disease is of the heart, and they reach it not. But revivals touch the deep springs of human action, and give tone and energy to the moral government of God.—They multiply families that call upon the name of the Lord and train up children in His fear, and churches, constrained by the love of Christ, to propagate the gospel. They elevate the standard of liberality, and augment the capital which is consecrated to the renovation of the world, and the importunity of prayer, which secures its application and efficacy. They multiply the host of evangelical ministers and missionaries. They repress crime, and purify the public morality, and breathe into legislation and the intercourse of nations that spirit of the gospel, which shall banish wars, and introduce peace on earth and good-will towards men. They pour day-light upon darkness, and destroy, with a touch, the power of sophistry. Hence nothing is so terrible to the enemies of evangelical truth as revivals of religion, because nothing is so irresistible. If they oppose them by violence, they move on. If they misrepresent them, they move on. If they ridicule them, they move on. If they imitate them, the imitation fails, and they move on. While, often, the chosen vessels of opposition fall under their power."



er,—sending panic and rage through the ranks of the enemy. It is owing to this power of revivals, that they are everywhere, by the wicked, so much spoken against; and all the infirmities of humanity, which attend them, gathered up with such exultation, and urged as confirmation strong, that they are the work of man, and not the work of God. It is reserved, therefore, for revivals of religion to follow in the train of the means of grace, with increasing frequency and power, until a nation shall be born in a day. This also is predicted—*Who art thou, O mountain, before Zerubbabel? Thou shalt become a plain. Not by might, nor by power, but by my Spirit, saith the Lord. Drop down ye heavens from above, and let the skies pour down righteousness. I will pour water upon him that is thirsty, and floods upon the dry ground. It shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh. And then shall that which is revealed, whom the Lord shall consume with the spirit of his mouth, and with the brightness of his coming.*"

The following Extract from a Sermon of Rev. Mr. T. Brantley, is from the 3d number of the BAPTIST PREACHER, which we noticed in the Secretary of last week:—

The good Spirit of grace stands to us an equivalent for the actual presence of Christ. The same record which makes us acquainted with the character and acts of the Saviour, informs us also of that Spirit which is to supply the place of his bodily presence to the end of the ages. It is his office to explain and verify all that appertains to Christ, to enforce Scripture with the power of inward applications, to comfort the afflicted, and in a word, to sustain and perpetuate the movements of the great system of redemption. This divine agent must be regarded as something distinct from the good influences of scriptural truth, and yet ordinarily active in all the instructions and appeals of that truth,—as something distinct from the spirit of man, and yet capable of controlling, and searching with an awful scrutiny the very secrets of our hearts,—as a divine personality distinct from Christ, and yet so much one with him as to be always active in effecting the purposes of his mission into our world.

This divine agent has the special care of the whole body of Christ, "until the redemption of the purchased possession." If any man have not, thus, "the spirit of Christ, he is none of his." The church which this spirit does not pervade is no longer a church of Christ, but a mere secular congregation. But where this heavenly visitant dwells, all the words relating to Christ have the same power and effect upon the conscience, as if he were present and uttered them from his own lips. Here is the true "earnest" of our inheritance, and in the living joys thus imparted, we must learn to find an incipient heaven, or a final heaven will never become our portion.

Need I interrogate you, Christians, as to the reality of your satisfactions in that "work of righteousness which is peace, and the effect of righteousness which is quietness and assurance forever?" To you it is no strange thing to hear that piety has its pleasures, that communion with God has its sweetness. When you pressed the vestiges of your Saviour's footsteps in baptism, you felt as if clasped in his dear embrace, you could lie buried with him, not only in the waters of baptism, but in the overwhelming death in which he was immersed. When you surround the sacred board on which are spread the symbols of his mangled, bleeding form, and feel that tenacious memory still retains the impression of his friendship, and that you are ready still to sympathize and bleed with him, what are the pleasures of the interval thus consecrated? Are these the dreams of enthusiasm, or the raptures of delusion? Can the imagination of man kindle an ardor so holy, and bring the moral tone of our nature into union with objects so pure and elevated? Is this the joy with which fanaticism exhilarates the pensive soul of a mourning sinner? Rather let each one who enjoys this happy frame exult in the confident belief, that these are the spiritual delights which God spreads on our table in the wilderness, in the very presence of all our enemies; that these are some of the blessings with which our cup overflows; and that our merciful Redeemer sheds these drops of heaven upon us, that we may find in the relish of them a test of our meekness for the perfect fruition of final beatitude. For if that blessed earnest, that "Arrabon" of the Spirit, and in us a taste formed by the adaptations of a gracious disposition, to all the intimacies and circumstances of its peculiar pleasures, so that every satisfaction does but augment the keenness of holy desire, then we may fairly conclude that he "Who hath wrought us for the self same thing is God, who hath also given unto us the earnest of the spirit."

Extracts concluded next week.

#### NOTICE.

We are requested to give notice that the Rev. Mr. Linsley will perform service at the Central Congregational Church, on the 25th inst. Service to commence at 11 o'clock.

### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, DEC. 22, 1827.

#### TURKEY AND GREECE.

Our readers will be interested with the important news from Europe, in this paper, under the head of General Intelligence.

The signal destruction of the Turkish Naval force, by the combined squadrons of Great Britain, France, and Russia, presents an auspicious aspect to the affairs of Greece. It would seem by the latest accounts from that country, that impoverished by a protracted, and sanguinary contest, and torn by internal divisions and dissensions, Greece can hold out but little longer in her resistance of the ruthless power of the Turks, unless she has efficient aid from abroad. From the allied powers we hope she may receive this aid. The promptitude of this first step towards the deliverance of Greece, which we have the pleasure of recording this day, while it is characteristic of the policy of Great Britain in her recent wars, we trust is a pledge of the future course which the Allies will pursue, until Greece shall be entirely emancipated.—Time alone can develop what will be the effects of this stand, which the Allies have taken, upon the haughty Turk. Never has history presented a period more interesting to that region of the earth, than the present. The River Euphrates must be dried up in order to prepare the way for the Kings of the East. The power of the "Beast and of the False Prophet," must be destroyed, before the Gospel of Christ can be universally extended. What instruments will be used by an all wise providence to accomplish this result, we have yet to learn. The Scriptures inform us, that both the Beast and False Prophet shall fall together.

#### FROM GIBRALTAR.

The French and Algerine squadrons had an engagement on the 3d of October, but neither appears to have gained the advantage. The French squadron continues the blockade.

Through the politeness of Hon. Elisha Phelps, we have been favoured with the documents accompanying the President's Message to Congress.

#### MONROVIA.

A very interesting Letter has been received from Rev. Lot Cary, Missionary at Monrovia, Africa, dated Sept. 24. The affairs of this Colony are now in a flourishing condition, both in regard to temporals, and spirituals, far beyond any former period. We shall give the Letter from the "Richmond Family Visitor," next week.

#### REVIVAL.

We have just received a Letter from a friend at Wallingford, giving us the cheering account, that the Revival of Religion continues in that place. 56 professed believers have been baptized, and the cry is still heard, "what shall we do to be saved."

The Treasurer of the Convention of Baptist Churches in this State and vicinity, acknowledges the receipt by the hand of Elder Wm. Bentley, for Burman Mission, \$10  
For African do. 10  
For the Theological High School, St. Clair County, Illinois, under the Presidency of Rev. Joshua Bradley, 10  
For Columbian College, 10  
For Domestic Missions, 4  
For Burman Translation, 3  
The above is from two female friends.

#### General Intelligence.

**IMPORTANT NEWS FROM EUROPE.**  
By the arrival at New-York, on Sunday last, of the Ships Wm. Thompson, and Helen, from Liverpool, and Bayard, from Havre, advices have been received from London to the 16th Nov. The papers announce the destruction of the Turkish Fleet in the harbor of Navarino, by the Allied Squadrons of ENGLAND, FRANCE AND RUSSIA. The following is the official account of this occurrence.

London Gazette Extra, Saturday, Nov. 10.

**ADMIRALTY OFFICE, Nov. 10, 1827.**  
Despatches of which the following are copies, or extracts, have been this day received at this office, addressed to John Wilson Croker, Esq. by Vice-Admiral Sir Edward Codrington, K. C. B. Commander-in-Chief of his Majesty's ships in the Mediterranean:  
*His Majesty's ship Asia, in the port of Navarino, October 21, 1827.*

SIR—I have the honor of informing his Royal Highness the Lord High Admiral, that my colleagues, Count Hayden and Chevalier de Rigny, having agreed with me that we should come into this port, in order to induce Ibrahim Pacha to discontinue the brutal war of extermination which he has been carrying on since his return here from his failure in the Gulf of Patras, the combined squadrons passed the batteries, in order to take up their anchorage, at about two o'clock, yesterday afternoon.

The Turkish ships were moored in the form of a crescent, with springs on their cables, the larger ones presenting their broadsides towards the centre, the smaller ones in succession within them, filling up the intervals.

The combined fleet was formed in the order of sailing in two columns, the British and French forming the weather or starboard line, and the Russian the lee line.

The Asia led in, followed by the Genoa and Albion, and anchored close alongside of a ship of the line, and a large double banked frigate, they each having their proper opponent in the front line of the Turkish fleet. The four ships to windward, part of the Egyptian

squadron, were allotted to the squadron of Rear Admiral de Rigny; and those to leeward, in the light of the crescent, were to mark the stations of the whole Russian squadron; the ships of their line closing those of the English line, and being followed up by their own frigates. The French frigate Armide, was directed to place herself alongside the outermost frigate, on the left hand entering the harbor—and the Cambrian, Glasgow, and Talbot next to her, and abreast of the Asia, Genoa, and Albion; the Dartmouth and the Musquito, the Rose, the Brisk, and the Philomel, were to look after six fire vessels at the entrance of the harbor. I gave orders that no gun should be fired, unless guns were first fired by the Turks—these orders were observed. The 3 English ships were accordingly permitted to pass the batteries to moor, as they did with great rapidity, without any act of open hostility, although there was evident preparation for it in all the Turkish ships, but upon the Dartmouth sending a boat to one of the fire vessels, Lieut. G. W. H. Fitzroy and several of the crew were shot with musketry. This produced a defensive fire of musketry from the Dartmouth and La Syrene, bearing the flag of Rear Admiral de Rigny; that was succeeded by cannon shot at the Rear Admiral from one of the Egyptian ships, which, of course, brought on a return, and thus very shortly afterwards, the battle became general.

The Asia although she was placed alongside of the ship of the Capitani Bey, was even nearer to that of Moharem Bey, the Commander of the Egyptian ships; and since his ships did not fire at the Asia, although the action was begun to windward, neither did the Asia fire at her. The latter indeed sent a message "that he would not fire at all," and therefore no hostility took place between our two ships, for some time after the Asia had returned the fire of the Capitani Bey.

In the mean time, however, our excellent pilot Mr. Peter Mitchell, who went to interpret to Moharem his desire to avoid bloodshed, was killed by his people in our boat alongside. Whether with or without his orders I know not; but his ship soon afterwards fired into the Asia, and was consequently effectually destroyed by the Asia's fire, sharing the same fate as his brother Admiral on the starboard side, and falling to leeward a mere wreck. These ships being out of the way, the Asia became exposed to a raking fire from vessels in the second and third line, which carried away her mizen mast by the board, disabled some of her guns, and killed and wounded several of the crew. This narration of the proceedings of the Asia would probably be equally applicable to most of the other ships of the fleet.—The manner in which the Genoa and Albion took their stations, was beautiful; and the conduct of my brother Admirals, Count Hayden and the Chevalier de Rigny, throughout, was admirable and highly exemplary.

Captain Fellows executed the part allotted to him perfectly, and with the able assistance of his little but brave detachment saved the Syrene from being burnt by the fire-vessels. And the Cambrian, Glasgow, and Talbot, following the fine example of Captain Hugon, of the Armide, who was opposed to the leading frigate of that line, effectually destroyed their opponents, and also silenced the batteries. This bloody and destructive battle was continued with unabated fury four hours and the scene of wreck and devastation which presented itself at its termination was such as had been seldom before witnessed. As each of our opponents became effectually disabled, such of her crew as could escape from her, endeavoured to set her on fire, and it is wonderful how we avoided the effects of their successive and awful explosion.

It is impossible for me to say too much for the able and zealous assistance which I derived from Captain Curzon throughout his long and arduous contest; nor can I say more than it deserves for the conduct of Commander Baynes and the officers and crew of the Asia, for the perfection with which the fire of their guns was directed; each vessel in turn, to which her broadside was presented became a complete wreck. His Royal Highness will be aware, that so complete a victory by a few, however perfect, against an excessive number, however individually inferior, cannot be acquired but at a considerable sacrifice of life; accordingly, I have to lament the loss of Captain Bathurst, of the Genoa, whose example on this occasion is well worthy the imitation of his survivors. I feel much personal obligation to the Hon. Lieut. Col. Craddock, for his readiness, during the heat of battle, in carrying my orders and messages to the different quarters after my Aides-de-camp were disabled; but I will beg permission to refer to his Royal Highness for the further particulars of this sort of the detail of the killed and wounded, a subject which it is painful for me to dwell upon; when I contemplate, as I do with extreme sorrow, the extent of our loss, I console myself with the reflection, that the measure which produced the battle was absolutely necessary for obtaining the results contemplated by the Treaty, and that it was brought on entirely by our opponents.

When I found that the boasted Ottoman word of honor was made a sacrifice to wanton, savage devastation, and that a base advantage was taken of our reliance upon Ibrahim's good faith, I own I felt a desire to punish the offenders. But it was my duty to refrain, and refrain I did; and I can assure his Royal Highness, that I would still have avoided this disastrous extremity, if other means had been open to me. The Asia, Genoa, and Albion, have each suffered so much that it is my intention to send them to England as soon as they shall have received at Malta the necessary repairs for their voyage. The Talbot, being closely engaged with a double banked frigate, has also suffered considerably, as well as others of the smaller vessels; but I hope their defects are not more than can be made good at Malta. The loss of the men in the Turco Egyptian ships must have been immense, as his Royal Highness will see by the accompanying list, obtained from the Secretary of the Capitani Bey, which includes that of two out of the three ships to which the English division was opposed. Captain Curzon having preferred continuing to assist me in the Asia, I have given the charge of my despatches to Commander Lord Viscount Inglestre, who, besides having had a brilliant share in the action, is well competent to give his Royal Highness the Lord High Admiral any further particulars he may require.

I inclose for his Royal Highness further information, a letter from Captain Hamilton, descriptive of the proceedings of Ibrahim Pacha, and the misery of the country which he has devastated,—a protocol of a conference which I had with my colleagues, and the plan and order for entering the port, which I gave out in consequence.

E. CODRINGTON, Vice Admiral.

Extract of a letter from Captain Hamilton, of his Majesty's ship Cambrian, to Vice Admiral Sir Edward Codrington, dated Kithies the 15th Oct. 1827.

I have the honour of informing you that I arrived here yesterday morning, in company with the Russian frigate Constantine, the captain of which ship had placed himself under my orders. On entering the Gulf we observed by clouds of smoke, that the work of devastation was still going on. The ships were anchored off the pass of Ancyro, and a joint letter from myself and the Russian Captain was despatched to the Turkish Commander, a copy of which I enclose; the Russian and English officers, the bearers of it, were not allowed to proceed to head-quarters, nor have we yet received any answer. In the afternoon, we, the two captains, went on shore, to the Greek quarters, and were received with the greatest enthusiasm. The distress of the inhabitants driven from the plain, is shocking! I have seen women and children dying every moment of absolute starvation, and hardly any having better food than boiled grass! I have promised to send a small quantity of bread to the caves in the mountains, where these unfortunate wretches have taken refuge.

It is supposed that if Ibrahim remains in Greece, more than a third of its inhabitants will die of absolute starvation.

Statement made by the Secretary to the Capitani Bey in the port of Navarino, Oct. 21st, 1827.

3 Turkish line of battle ships; 1 Turkish Admiral—84 guns, 850 men, 650 killed; 1 do 84 guns, 850 men; 1 do, 76 guns, 850 men, 400 killed.

4 Egyptian double banked frigates—64 guns each, from 450 to 500 men.

15 Turkish frigates—43 guns, from 450 to 500 men.

18 Turkish corvettes, 8 Egyptian do—from 18 to 24 guns, 209 men.

4 Turkish brigs, 8 Egyptian do—19 guns, from 130 to 150 men.

5 Egyptian fire vessels.  
35,000 Egyptian troops in the Morea, 4,000 of whom came with the above ships.

(Translation.)

As the squadrons of the Allied powers did not enter Navarino with a hostile intention, but only to renew to the Commanders of the Turkish fleet propositions which were to the advantage of the Grand Seigneur himself, it is not our intention to destroy what ships of the Ottoman navy may yet remain, now that so signal a vengeance has been taken for the first cannon which has been ventured to be fired on the allied flags.

We send therefore one of the Turkish captains, fallen into our hands as prisoners, to make known to Ibrahim Pacha, Moharem Bey, Tahir Pacha, and Capitani Bey, as well as to all the other Turkish Chiefs, that if one single musket or cannon shot be again fired on a ship or a boat of the Allied Powers, we shall immediately destroy all the remaining vessels as well as the forts of Navarino, and that we shall consider such new act of hostility as a formal declaration of the Porte against the three Allied Powers, and of which the Grand Seigneur and his Pachas must suffer the terrible consequences.

But if the Turkish Chiefs, acknowledging the aggressions they have committed by commencing the firing, abstain from any act of hostility, we shall resume those terms of good understanding which they have themselves interrupted. In this case they will have the white flag hoisted on all the forts before the end of this day. We demand a categorical answer without evasion, before sun-set.

Signed by the English French and Russian Admirals.

The total killed in the British fleet in the above action, was 75; wounded 197. In the French fleet, 45 killed, 79 severely wounded, 65 wounded. It does not appear by the despatch that the Russians suffered much. The Turks are said to have fought with great bravery and desperation, and their loss was terrific. In one of their largest ships 650 men were killed, and in another 400.—They set fire to their ships rather than surrender them, and nearly their whole fleet was destroyed without any being captured. The allied fleets carried 1200, and the Turkish 1718 guns—the former however had an advantage in weight of metal, and the latter had the assistance of the batteries on shore.

The following is a synopsis of the forces:—

Line.	Frig.	Cor.	Sloops, &c.	Total.
English	3	4	0	4
French	3	2	0	2
Russia	4	4	0	0
Allies	10	10	0	6
Turks	3	19	26	12

Four of the frigates, were, in fact, sixty-four gun ships, and there were forty transports moored behind the line of battle. The following is a statement of the fate of the enemy's fleet:—One Turkish Line-of-battle-ship burned; two others driven on shore, wrecks—one double frigate sunk; one on shore, a wreck; two burned—fifteen frigates burnt and sunk; three on shore, wrecks; one on shore, masts standing—fifteen corvettes burnt and sunk; four on shore, wrecks; nine brigs burnt and sunk; one on shore, masts standing; six fire ships destroyed and three transports. Of the sixty vessels of war, only 8 are left afloat.

A Liverpool paper remarks, "By this action the die is cast. The Porte must either submit to the terms of the Allies, or see all the poor remnants of her navy destroyed, and the troops in the Morea cut off from their resources. The infant navy of the Pacha of Egypt is involved in the ruin of the Turkish fleet.—Whether Ibrahim Pacha and the Captain Bey will now restrain their troops or furious at their loss, will give a further loose to their rage, it is difficult to conjecture. We should imagine it impossible to support the 30,000 Egyptian and Turkish troops in the Morea during the winter, when the supplies are cut off."

Rumours are afloat, that the Ambassadors were imprisoned at Constantinople.

The conduct of the Allied squadrons appears to have been approved by the British government. Admiral Codrington was promoted to the Order of the Bath, and the commanders of the British ships to the rank of Post Captains. Apprehensions existed that the British merchants in Turkey would suffer vengeance from the Porte, and the trade with that country would be entirely interrupted.

Three or four ships of the line were ordered to proceed immediately from England to join Admiral Codrington in the Mediterranean; and an additional French force of a ship of the line, 4 frigates and 2 corvettes was ordered to sail from Brest and Toulon for the Levant.

### Twentieth Congress.

In the Senate, on Monday last, Mr. Johnson, of Kentucky, introduced a bill for the abolition of imprisonment for debt; which was passed to a second reading. The Vice President laid before the Senate a communication from the Department of War, relative to proposals received for printing a system of military tactics; and also the Secretary's account of the expenditure of the Contingent Fund of the Senate the past year. And then the Senate adjourned.

On the succeeding day, Mr. Nobles, of Indiana, introduced a bill to authorize the Legislature of that State to sell certain lands, appropriated for the use of schools. The bill was passed to a second reading. The Senate then adjourned to Dec. 10, when the standing committees are to be named.

In the House of Representatives, on Monday, it was resolved, on motion of Mr. Wickliffe, to wear crape in testimony of respect for the memory of the late William S. Young, who died since the last session.

On the succeeding day, it was resolved, on motion of Mr. Van Rensselaer, that a chaplain be chosen on Monday, the 10th inst. The House adjourned to the 10th, when the standing committees are to be announced. We understand that the committee on the claims of the surviving Revolutionary soldiers, are Messrs. Burgess, Condict, J. W. Taylor, Drayton, Livingston, Holmes, and Mitchell, of Tenn. Five of these are said to be warm friends of the claims, and two opposed to them. Our readers will recollect, that the chairman, Mr. Burgess, of R. I. was the warm advocate of them at the last session.

We omit most of the Congressional proceedings, the present week, as also several other articles now in type for this paper, to make room for the interesting intelligence relative to Greece.

R. H. Hill, who was confined in jail, in Lockport, on his own confession that he was the murderer of Morgan, has been released from prison, the Grand Jury of Niagara county having refused to credit his story, or to find a bill against him.

A short time ago, the passengers in and on the Despatch coach in Albany, were surprised a few miles from London, by the appearance of the vehicle of Mr. Pocock, of Bristol, containing two passengers, drawn along the turn-pike road by the power of artificial kites. The vehicle was running at the rate of about twelve miles an hour.

A church has been commenced at Moscow, on a scale of stupendous magnitude—it is said that its height when completed will be seven hundred and seventy feet!

The number of persons charged with criminal offences in France, in the year 1826, was according to the official records, 7591. The number in England and Wales, in the same year, was 16,147.—The population of France is, in round numbers, 31 millions; of England and Wales, 14 millions. Twelve hundred were condemned to death in England; one hundred and fifty in France. There was a gradual increase of crime in both countries.

Fire was accidentally communicated to some paper in Mr. Harding's Printing Office in Philadelphia, on Wednesday, and spread so rapidly that it soon destroyed property to the amount of \$10 or 15,000, about \$5,000 of which was insured.—There were stereotype plates, types, paper, &c. in the building worth from \$20 to 30,000. This accident will delay the publication of the December number of some of the Magazines.—N. Y. Ad.

The Pittsburg papers say that Messrs. Bakewell, Pike & Bakewell, of that place, have commenced the cutting of glass by steam power, after the manner of the Baltimorean establishment.

Henry W. Conway, Delegate to Congress from Arkansas was killed in a duel in that Territory in October.

**Accident.**—In the closing scene of the second act of Faust, at the Park Theatre, Saturday evening, the cords which held the trap, on which were Mrs. and Mr. Barry, and Mr. Simpson, gave way, and precipitated them below the stage, a distance of fourteen feet.—Mrs. Barry had her leg broken, her ankle dislocated, and received other serious injury. It is feared amputation will be indispensable. Mr. Simpson was injured in his head and face, but will probably be able to resume his station in a few days; as will Mr. Barry, whose ankle was sprained.—N. Y. Statesman.

It is said that the delicacy of Mr. Randolph's health, will not permit him to remain at Washington but a few days.

**Receipt to cure Cholera Morbus or Dysentery.**—Take 3 pence worth of Isinglass, and simmer it down in about half a mitchkin of water on a slow fire, till it is completely dissolved; when this is done, add a little milk and sugar to make it palatable, give the patient half a cupful immediately, and a spoonful every hour afterwards. The above has been tried in many cases, and was never found to fail.

Powdered charcoal made into paste with water, and applied to any sore place caused by the skin being rubbed off, will immediately ally the smart and remove the inflammation.—Mech. Mag.

#### ORDINATION.

Ordained in Tolland, (Mass.) the Rev. BENNETT F. NORTON, as an Evangelist. Introductory Prayer, by the Rev. Joel Baker; Sermon, Gal. ii. 2, "Lest by any means I should run, or have run, in vain," by Rev. Timothy M. Cooley; Consecrating Prayer, by Rev. Levi White; Charge, by Rev. Mr. Barker; Right Hand of Fellowship, by Rev. Roger Harrison; Concluding Prayer, by Rev. Calvin Foote.

#### OBITUARY.

At Canaan, on the 27th November, Samuel Forbes, Esq. aged 98. His character has been so extensively known for more than half a century, that any editorial notice is unnecessary to extend the knowledge of his successful enterprises in business, and unimpeachable character for honesty and benevolence.

At Middletown, Mr. Nathaniel Starr, 69; Mr. William Ward, 95.



## POETRY.

## THE SEASONS SPIRITUALIZED.

NO. III.

## AUTUMN.

While Seasons roll round like the swift moving car,  
And scarcely are here till they're gone, as we find,  
Let's dwell on their beauties, which shine bright and far,  
As meteors flown leave a brilliance behind.  
Since beautiful Summer his circuit has run,  
And yielded to Autumn his chariot and steeds,  
And down from the tropic of Cancer, the Sun  
Towards Capricornus with diligence speeds;  
Let those, who from life's fervid zenith decline,  
Tow'rd Winter's cold shadows, examine their soul,  
If Summer's delights they're prepar'd to resign  
To chills of senescence and winter's control.  
Since earth's revolution again has restor'd  
To Autumnal equinox, Phoebus so bright,  
Self-balance'd in Libra celestial to afford  
To tropics and circles equation of light;  
May we with our Maker be earnest in prayer  
That, weigh'd in his balance of justice and truth,  
We may not then wanting be found, but appear  
By piety weighty embraced in our youth.  
While vineyards and orchards with fruitfulness glow,  
And teeming with potable juices appear,  
Low bowing their heads like the "willow of woe."  
In thanks to the Lord for the gifts of the year;  
Do we of religion and virtue remain  
In graceless sterility, yielding no fruit?  
Nor bows for his mercies our hearts hard and vain,  
Less mov'd by his smiles than the tree or the brute?  
When frosty Autumnus makes hoary the fields,  
Lays waste vegetation, and spreads death around;  
While Sylva, deep bitten, her ornaments yields,  
Which quitting their tenour strew lifeless the ground;  
Do we, if misfortunes, like Scorpio's frost,  
Cut off our enjoyments and blast all our hopes,  
Relinquish our claims to the happiness lost,  
And each eager grasp for terrestrials give up?  
While bleak piercing Eurus and Boreas roar,  
And drive from the Canadas mantles of snow;  
While waves, high as Alps, lash Columbia's shore,  
And rake the Atlantic with slaughter and woe;  
O may we consider that storms in the mind  
Are equally dreadful, with killing effect,  
Congealing affection and charity kind,  
And leaving the soul but a piteous wreck.  
When Ferra, bereft of her vestral grace,  
Her florid adornings and sylvan delights,  
Lies naked, exposed to Hibernus' embrace,  
And direful assaults of the Archer's cold nights;  
O may we reflect that bereft of his breath,  
His ornaments, tinges, and comeliest form,  
Our body, soon clasp'd in the pinions of death,  
Must lie a repast to corruption and worms.  
While men at this season are slaught'ring the flocks,  
While, dying, the verdure strews pallid the ground,  
While keen piercing Frigus the rivulets locks,  
And death in ten thousand dread shapes moves around;  
May we be awakened and fitted at last  
For death and the grave; nor despairingly cry,  
"The harvest is ended, the summer is past  
And my wretched soul is not sav'd, but must die!"

KAPPA.

## NO. 50.

## The Destruction of Jerusalem by the Romans, according to prophecy.

There are three examples peculiarly striking, which I shall present to view from the New Testament: one is near the time of the prediction: the second remote by many centuries: the third holding forth the light of its evidence from the age of the prophecy to the present hour, with this difference only, that the light grows clearer and stronger as we advance in the journey: the star is become a sun. Thus, men in every age have a prophecy in actual fulfilment to support their faith. Let us begin with the first, the destruction of Jerusalem by the Romans.

A mere general declaration that an event will take place, deserves not much attention, nor furnishes much evidence. It may come to pass, although the prediction has no higher origin than human sagacity, or even bold conjecture. But the case is widely different, when time, place, circumstances, persons engaged, causes and effects are particularly delineated: all these enter into the prophecy before us.

The event itself was improbable, for Jerusalem was already in the hands of the Romans; and there was no likelihood that the Jews would drive them away. Though they felt sore under the Roman yoke, their state presented nothing like the power of shaking it off. Few instances are on record of cities in that age so totally destroyed. The slaughter of the inhabitants far exceeded what ordinarily took place. The particular circumstances of the siege, the causes which protracted it, the reasons of the fearful loss of lives which ensued, the miseries which spread over the land, the depopulation of the country in general, the degradation of the survivors to personal slavery, and the scattering of them over the

face of the earth, these, no human wisdom could foresee: and all was to take place before that generation should pass away.

As the prediction was remarkable, so was the accomplishment. Were I to send you to a christian writer for information on the point, you might say, "Zeal for his religion has filled his book with pious frauds, to make the event accord with the prediction." I rejoice that I can send you to a Jew: an enemy of the gospel shall be your oracle. Josephus's history of the wars of his countrymen with the Romans, contains a full account of the fate of his nation: and he was well qualified for writing it, for he was deeply concerned in the work, and bore a public office. Do not take a christian's word for the fulfilment; but read the Jewish record and compare it with the prediction of Christ, in the gospel by Matt. xxiii. 38. xxiv. and Luke xxi. If you be earnest in wishing to know the true religion, that you may attain eternal happiness, you will not think the labour too great.

That the evidence may appear in all its lustre, observe the minute circumstances on which the war depended, the fortuitous events which produced it, the casual occurrences which contributed to its extent and continuance, the rising passions at the moment which gave a turn to affairs, the objects appearing in view which suggested further plans, the purposes formed in consequence of existing circumstances, and the unpremeditated acts of obscure individuals which led to the most important consequences. To produce the final catastrophe in its full extent, these all combined, and all were necessary: and these, none but God could foresee, and none but God's servants predict.—Bogue.

## Sovereignty of Grace.

When the penman of the New Testament speak of "the grace of God," and that in reference to the salvation of sinners, the expression denotes his free, unmerited favour to the guilty and the miserable, in providing redemption for them altogether independent of their own merits, concurrence, or even wishes; and in putting them in possession of the rich blessings of his favour; such as the pardon of sin; the adoption of children; the gift of the Holy Spirit; sanctification, &c. in the present life—an eternal glory in the world to come. Thus we read that "he hath saved us and called us—according to his own purpose and grace, given us in Christ Jesus before the world began. This grace is the source, the origin, the spring and fountain from whence all the streams of salvation flow to the fallen race of Adam. The grace of God, in this point of view, is what the apostle terms "the good pleasure of his will—his good pleasure which he purposed in himself," ere he gave birth to time or existence to creatures. Eph. i. 5, 9. This grace has no dependence whatever upon any worth or worthiness in the objects towards whom it is exercised; but, regarding the whole human race, in consequence of the fall, as lying in one common state of guilt and condemnation, it reigns as a sovereign, dispensing its blessings in the most free and gratuitous manner, and conferring its choicest favours on the most unworthy. Now this is that view of the divine grace which is loudly exclaimed against by thousands who would be thought very good Christians; while multitudes of others who would be regarded as their friends, are keeping it, as it were, in the back ground, confessing themselves unable to comprehend what use this doctrine can be of, or what valuable purposes can be answered by preaching or teaching what is so unpalatable to the ears, and so offensive to the taste of modern professors. Hence the bold opposition of some, and the iniquitous devices of others, by trimming and reconciling expedients, to make the offence to cease! The question, however, ought with us to be, is the doctrine of divine sovereignty a part of revealed truth? if so, the maintaining of it must be essential to a consistent exhibition of "the whole counsel of God"—& whatever hypothesis comes in competition with it, we should fearlessly reject, saying with an apostle, "Let God be true, but every man (who contradicts his testimony) a liar."—Lon. Bap. Mag.

## DODDRIDGE'S RISE AND PROGRESS PERPETUATED.

Nicholas Brown, Esq. of Providence, R. I. Col. Richard Varick, and Col. Henry Rutgers, of New-York, and General Stephen Van Rensselaer, of Albany, have each given the sum of two hundred dollars to the American Tract Society, for stereotyping and perpetuating this work. It has been approved by the Committee, and the stereotyping is commenced. It will be issued essentially in the style of the volumes of bound Tracts, and will comprise about 250 pages.

We cannot but be gratified, that four venerated fathers in the church, of various religious denominations, should thus unite to perpetuate a work which has been so much blessed by the attending influences of the Holy Spirit on both sides of the Atlantic, and in several different languages into which it has been translated. That the extensive circulation of it, by this Society, will be the means of converting many souls, none can reasonably question. It will be sold at cost, and will be especially valuable to the numerous families in our country, who are almost entirely destitute of religious reading, particularly at the

West, and in our own very extensive new settlements.

Of this work, one of the respected donors says: "I agree in the estimate of its worth, having read it with pleasure, and I hope profit. I enclose \$200, in part to perpetuate it; and that its publication and distribution may be accompanied by the divine blessing, is my prayer."

"I pray you," says another, "to present to the Committee my thanks for the expression of their desire, that I should unite in stereotyping and perpetuating Dr. Doddridge's Rise and Progress of Religion in the Soul. I enclose you a check for \$200, with my most fervent wishes for success of this important measure."

"The Rise and Progress," may be called a heavenly book, having passed the hands of Dr. Doddridge and Dr. Watts. I will take upon me one-fourth part of the expense of perpetuating it. Its general diffusion I trust, will prove a blessing to many of the human family, and that for ages to come."

The other of these respected friends of the cause, has already gratuitously distributed hundreds of copies of this work, and has, with great apparent pleasure, borne his share in the expense of thus perpetuating it.—Am. Tr. Mag. for Dec.

## From the Columbian Star.

## Obstacles to the success of preaching.

An impediment to the visible success of preaching, may be found in the usual method of putting a sermon together.—Our fathers, whose patience was of a more malleable grain than that of the present generation, could endure the technicalities of a prolixity, which would startle with alarm a modern audience. But now, the preacher, if he would accomplish any thing, must draw his audience at once into the very heat of the action, and contrive to interweave the preceding with the subsequent parts of his discourse, with such skill and dexterity, as to sustain the attention of his hearers throughout the whole.

The want of piety among us, is another serious obstruction. By the want of piety we do not mean the absence of evangelical principles, but we intend that sacred and spiritual union which is the only good seasoning for a sermon. It is not enough for us to enter the pulpit with our general convictions only, carrying upon our minds nothing more than the common feelings incidental to a profession of Christianity; but we must ascend that eminence with an overflowing heart, with the just sense of duty and devotion, with the care of souls, with an impression that the prayers of the church are lifted to God for us, and that weighty consequences result from our engagements.

*The Gospel in Grand Cairo.*—Mr. McPherson, Wesleyan Missionary at Alexandria, in Egypt, under date of February 5, 1827, writes as follows: "I received very pleasant intelligence respecting the lady I baptized and married at Cairo. The Rev. Eli Smith writes to me, that she holds fast the beginning of her confidence, and is earnestly seeking the salvation of her soul, and takes a deep interest in the Missionary cause. Her husband too does all he can to aid the Lutheran Missionaries in their projected Mission to Abyssinia. If the Society has been the means of saving this Mahomedan lady, they are amply repaid for all that has been expended on the Egyptian Mission."

## IMPRISONMENT OF A MISSIONARY.

The Wesleyan Methodist Magazine for October, contains the following:

Our friends will learn with regret, that the unprovoked and atrocious attack upon our chapel at St. Ann's, (Jamaica,) has been followed by a more systematic attempt to restrict the labours of our Missionaries in this Island, first, by inserting a clause in the new Slave Act, to prevent their preaching to the slaves between sunset and sun-rise; and then by enforcing the law with most unwarrantable rigor.—The result is, the imprisonment of our excellent Brother, Mr. Grimsdall. His term of confinement was ten days. After being liberated, he wrote as follows, under date of July 6, 1827:

"The last communication I forwarded to you, was written from the common goal of this parish, in which I was confined for the space of ten days, for no other crime than having Slaves in my congregation at sunset, in which I was authorized by the law of the Island, provided it was not after eight o'clock, which was not the case, as you would see from the copy I forwarded of my examination and commitment."

The place of my confinement was rendered unpleasant by many things, but by none more so than by its being on a level with the hospital, which was only divided from my room by a very narrow passage, and greatly annoyed me with an almost intolerable stench. Through mercy I suffered nothing in my health. I was liberated on Saturday, the 16th of June, at sun-set.

On the preceding Friday evening I sent for the goal-keeper, and inquired what time he had orders to let me out; he answered, that on Sunday, at four o'clock, my ten days would be expired, and that I should then be released. I told him that I had never heard of a prisoner being dismissed from confinement on the Sabbath.

On Saturday, about four o'clock, the goaler came, and said he had received or-

ders to dismiss me. At sun-set, accordingly, he came, and said, "I had a full and free discharge from St. Ann's goal." I was not sorry for this liberation, for I felt anxious to be engaged in my duty of preaching the word of life, from which my confinement had prevented me, though they could not hinder me from singing and prayer, nor from enjoying those manifestations of God that made me happy and joyful, and made my prison like a palace. The members of the Society were very kind, and did all they could to make me comfortable.

On the Sabbath after my liberation I preached twice on the Bay."

## From the Missionary Herald.

## CHEROKEES OF THE ARKANSAS.

MR. WASHBURN'S CORRESPONDENCE.

On the 18th inst. (Aug.) a grand council of the nation convened about one and a half miles from Dwight. As they were about to open the council, the chiefs, the National Committee, and United States Agent, sent for me to open the session by prayer. Of course the application was acceded to by me. Some appropriate remarks were made, during which, and the prayer, there were manifested a becoming stillness, attention and solemnity. As I was about to take my departure, the chiefs, Committee and Agent, invited me to attend all their councils in the capacity of chaplain; to attend prayers daily, and preach on the Sabbath. They then told me that they should suspend all business on the next day, (Sabbath,) and invited me to come over and preach to the people. This request was joyfully complied with; and for the first time, I had an opportunity to preach the Gospel to the assembled authorities of the nation, together with a great collection of the common people. It was estimated that nearly 400 assembled to unite in the worship of God. I have scarcely had, in any country, a more orderly and attentive audience. I have had on this occasion, many opportunities to communicate religious instruction to individuals and smaller circles. I can but regard this as a very encouraging appearance. It is doubtless to be ascribed to a divine influence, and I think the means used to produce this state of feeling, have been the poor and imperfect attempts we have made to preach the Gospel to the people.

## REVIVALS.

*Revivals in Maine.*—By a letter from an obliging brother in Camden, we learn, that there is at this time a very powerful reformation at Vinalhaven, under the Ministry of our common friend and Brother, Elder Isaac Case. He baptized ten professed believers Lord's day before last. There is a blessed work also at Warren and Union, and some indications of a good work at Thomaston.

*Revivals in the Choctaw Nations.*—The following heart-stirring letter, says the N. Haven Religious Intelligencer, has been kindly communicated to us for publication, by Rev. R. Cushman, of Manlius, who received it from his brother at Mayhew, under date of September 5th, 1827: We make an extract for the Watchman.

"DEAR BROTHER,—About the first of January last, brother David Wright and myself had occasion to go to Bethel, to settle some difficulties which affected the mission. We succeeded in our object beyond our most sanguine expectations. We felt that God was with us. On our return, I told the brethren at Mayhew, that I was satisfied I heard a "sound in the tops of the mulberry trees," and it was time for us to "bestir ourselves." Some of the brethren and sisters seemed to awake as from a long sleep. Soon we began to hear the inquiry—"What shall we do to be saved?" Our meetings in a little time became solemn as eternity. God was with us in very deed. The revival continued for several months, with very little abatement; and some of the time resembling the scenes the day of Pentecost. Eight have united with the church, one of them a full blood Choctaw, and one a half-breed. Several others, among whom are two Indian boys, give good evidence of a change of heart. At Tikhon-na village, an aged Choctaw has hopefully passed from death into life.

In the Chickasaw nation, before the present revival, the church at Monroe contained more than twenty native members. About that number are expected soon to be added; making in all 40 native members of that church.

The revival at Mayhew was attended with many circumstances particular interesting. The case of Mr. M. is worthy of special notice. He is a native of Ireland, and educated a Roman Catholic. He has been noted for his wickedness. We hired him as a laborer, soon after the revival commenced, not knowing his character. He was soon affected with a deep sense of his guilt—became so much distressed as to request the prayers of the church in a special manner on the Lord's day—publicly confessing himself to be a most wicked and wretched man. In a few days after this he grieved the Holy Spirit; cast off fear; his convictions left him; he was more hardened than ever; expressed deep regret that he had desired the church to pray for him; said he was determined to

not to pay any attention to religion. He resolved to leave the place, to be out of the way of such things, and appointed the next morning to depart. Brother H. went to his room and spoke to him in a very solemn manner, but with no more effect than before. After mentioning his case to me, we called up Brother G. who had retired for the night, and we all united in prayer for the wretched man. We felt that God was with us. While we were on our knees, the Spirit returned with increased power upon the guilty man.—Those who were with him at the time, say his agony was indescribable—his horror of conscience was unspeakably awful. He was almost literally struck to the floor. In this state he continued thro' the night, until just as the sun arose. That sun shone on a new world to him. I met him at breakfast time, coming from the grove. Not knowing that any change had taken place, I spoke to him, and was going to adapt my remarks to one who had resisted the Holy Spirit. He interrupted me, by exclaiming with his eyes raised towards heaven—"I am the man," and burst into tears. By this time I was speechless, and melted as well as he. During the day and several succeeding days, his soul seemed filled with wonder and astonishment, at the goodness of God, and the condescension of Jesus; while of himself his views were most abasing. His daily walks have ever since been marked with humility.

Could I see you, I would tell you many interesting particulars respecting others of this establishment, the scholars, and my own dear children. My soul is overwhelmed, and utterance fails me, and ever has, when I reflect upon the mercy of God in regard to my own dear family. L. and A. one 12, the other 10 years of age, are naturally amiable and lovely. I have, in days past, felt all the tenderness of parental fondness and partiality towards them. But O, what think you are my feelings now, as I have reason to believe they are the children of God, & that the image of our divine Lord and Master is instamped upon their souls, and that they are lambs of the blessed fold. Often when I have heard them talking the language of Canaan, and their little faces illuminated with the rays of the Star of Bethlehem, my soul has melted within me. At such times language is mockery. I can only feel.

Gaming is the son of avarice and the father of prodigality.

Middle age should propose laws, old age sanction them, and youth defend and execute them.

The tongue is that part of the human frame by which Physicians know the diseases of the body, and Philosophers those of the soul.

## NOTICE.

THE Court o. Probate for the District of Southington, hath allowed six months from the date hereof, for the creditors to the Estate of JEREMIAH NEAL, late of Southington, deceased, to exhibit their claims for settlement. Those who neglect to present their accounts, properly attested, within said time, will be debarred a recovery. All persons indebted to said estate are requested to make immediate payment to JEREMIAH NEAL, Adm'r. Southington, Nov. 17, 1827. 3w44

## LAND SALE.

TO be sold by order of the Court of Probate for the District of East Windsor, at public Auction, on Friday, the 28th inst. at 2 o'clock, P. M. unless previously disposed of at private sale, certain lands situated in the town of East Windsor, Wapping Society, belonging to the estate of the late Silas Drake, deceased. Sufficient quantity of said lands will be sold, to raise the sum of fourteen hundred and eighty-four dollars, and five cents. ABEL FOSTER, Adm'r. Hartford, Dec. 7, 1827. 3w46

## THE PROTECTION

## INSURANCE COMPANY.

Having been duly organized, are now ready to receive prop. duls of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

The following gentlemen are Directors of this Company.

Wm. W. Ellsworth,	Thomas C. Perkins,
Solomon Porter,	Martin Cowles,
Jeremiah Brown,	Martin Wells,
Merrick W. Chapin,	Henry Waterman,
James B. Hooper,	Samuel Kellogg,
Nathan Morgan,	Sylvester Norton,
Henry Hudson,	Daniel P. Hopkins,
Roderick Torrey,	Epaphras L. Phelps,
Edward Watkinson,	Horace Burr,
Charles S. Phelps,	Jesse Goodrich,
Frederick Bange,	Lynde Olmsted,

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

Hartford, July, 1825.

Book & Job Printing.

EXECUTED WITH CARE AND DESPATCH.

AT THIS OFFICE